

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 13th January 1894.

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## URIA PAPERS.

Nil.

## ASSAM PAPERS.

Nil.

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.					
Monthly.					
1	"Māsik" ... ..	Calcutta ... ..	.....	29th December 1893.	
Fortnightly.					
2	"Bankura Darpan" ... ..	Bankura ... ..	360		
3	"Grāmvasī" ... ..	Rāmkrīstopur, Howrah ... ..	1,000		
4	"Kaliyuga" ... ..	Calcutta ... ..	.....		
5	"Kānipur Nivāsī" ... ..	Kānipur, Barisāl ... ..	300		
6	"Navamihir" ... ..	Ghatail, Mymensingh ... ..	500		
7	"Sadar-o-Mufassal" ... ..	Tahirpur, Rajshahi ... ..	650		
8	"Ulubaria Darpan" ... ..	Ulubaria ... ..	755		
Tri-monthly.					
9	"Hitakari" ... ..	Tangail, Mymensingh ... ..	800	6th January 1894. 2nd ditto. 7th ditto. 7th ditto. 5th ditto. 4th ditto. ..... 611 170 ..... 3rd ditto. 5th ditto. 6th ditto. 6th ditto. 8th ditto. 5th ditto. 4th ditto.	
Weekly.					
10	"Bangavāsī" ... ..	Calcutta ... ..	20,000		
11	"Banganivāsī" ... ..	Ditto ... ..	8,000		
12	"Burdwān Sanjivani" ... ..	Burdwan ... ..	220		
13	"Chāruvārtā" ... ..	Sherpur, Mymensingh ... ..	300		
14	"Chinsura Vārtāvaha" ... ..	Chinsura ... ..	.....		
15	"Dacca Prakāsh" ... ..	Dacca ... ..	5,000		
16	"Education Gazette" ... ..	Hooghly ... ..	1,050		
17	"Hindu Rānjikā" ... ..	Boalia, Rajshahi ... ..	212		
18	"Hitavādī" ... ..	Calcutta ... ..	3,000		
19	"Murshidābād Pratinidhi" ... ..	Berhampore ... ..	.....		
20	"Pratikār" ... ..	Ditto ... ..	611		
21	"Rangpur Dikprakāsh" ... ..	Kākinia, Rangpur ... ..	170		
22	"Sachitra Bhārat Samvād" ... ..	Calcutta ... ..	.....		
23	"Sahachar" ... ..	Ditto ... ..	800-1,000		
24	"Samaj-o-Sāhitya" ... ..	Garibpore, Nadia ... ..	1,000		
25	"Samaya" ... ..	Calcutta ... ..	3,000		
26	"Sanjivani" ... ..	Ditto ... ..	4,000		
27	"Sansodhini" ... ..	Chittagong ... ..	.....		
28	"Sāraswat Patra" ... ..	Dacca ... ..	(300-400)		
29	"Som Prakāsh" ... ..	Calcutta ... ..	800		
30	"Srimanta Sadagar" ... ..	Ditto ... ..	.....		
31	"Sudhakar" ... ..	Ditto ... ..	3,600		
32	"Vikrampur" ... ..	Lauhajangha, Dacca ... ..	.....		
Daily.					
33	"Banga Vidyā Prakāshikā" ... ..	Calcutta ... ..	500	4th, 5th and 8th to 11th January 1894. 3rd and 7th to 11th January 1894. 6th and 8th to 11th ditto. 5th, 6th and 8th to 10th January 1894. 4th to 6th and 8th to 11th January 1894.	
34	"Bengal Exchange Gazette" ... ..	Ditto ... ..	.....		
35	"Dainik-o-Samāchār Chandrikā" ... ..	Ditto ... ..	1,500		
36	"Samvād Prabhākar" ... ..	Ditto ... ..	1,435		
37	"Samvād Purnachandrodaya" ... ..	Ditto ... ..	300		
38	"Sulabh Dainik" ... ..	Ditto ... ..	.....		
ENGLISH AND BENGALI.					
Weekly.					
39	"Dacca Gazette" ... ..	Dacca ... ..	500-600	8th January 1894.	
HINDI.					
Monthly.					
40	"Darjeeling Mission ke Māsik Samāchār Patrika." ... ..	Darjeeling ... ..	400	4th ditto. 1st and 8th January 1894.	
Weekly.					
41	"Aryāvarta" ... ..	Dinapore ... ..	750		
42	"Bihar Bandhu" ... ..	Bankipore ... ..	500		
43	"Bhārat Mitra" ... ..	Calcutta ... ..	1,500		
44	"Champaran Chandrika" ... ..	Bettiah ... ..	350		
45	"Desī Vyāpārī" ... ..	Calcutta ... ..	.....		
46	"Hindi Bangavāsī" ... ..	Ditto ... ..	5,000		
PERSIAN.					
Weekly.					
47	"Hublul Mateen" ... ..	Calcutta ... ..	.....	19th and 26th December 1893 and 9th January 1894.	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>URDU.</b>				
<i>Weekly.</i>				
48	" Akhbar-i-Al Punch " ... ..	Bankipore ...	750	4th January 1894.
49	" Anis " ... ..	Patna ...	.....	
50	" Calcutta Punch " ... ..	Calcutta ...	.....	
51	" Darussaltanat and Urdu Guide " ... ..	Ditto ...	300	
52	" General and Gauhariassi " ... ..	Ditto ...	410	
53	" Mehre Monawar " ... ..	Muzaffarpur ...	.....	
54	" Reis-ul-Akhbar-i-Murshidabad " ... ..	Murshidabad ...	150	
55	" Setare Hind " ... ..	Arrah ...	.....	
56	" Shokh " ... ..	Monghyr ...	100	
<b>URIYA.</b>				
<i>Monthly.</i>				
57	" Asha " ... ..	Cuttack ...	80	
58	" Echo " ... ..	Ditto ...	.....	
59	" Pradip " ... ..	Ditto ...	.....	
60	" Samyabadi " ... ..	Ditto ...	.....	
61	" Taraka and Subhavarta " ... ..	Ditto ...	.....	
62	" Utkalprabha " ... ..	Baripada ...	250	
<i>Weekly.</i>				
63	" Dipaka " ... ..	Cuttack ...	.....	
64	" Samvad Vahika " ... ..	Balasore ...	225	
65	" Uriya and Navasamvad " ... ..	Ditto ...	420	
66	" Utkal Dipika " ... ..	Cuttack ...	400	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
67	" Paridarshak " ... ..	Sylhet ...	480	For the first fortnight of Pous 1300 B.S.
68	" Silchar " ... ..	Silchar ...	250	
69	" Srihattavasi " ... ..	Sylhet ...	.....	





## I.—FOREIGN POLITICS.

The *Hublul Mateen* of the 9th January says that the more enlightened among the Amir's subjects feel thankful to Her Majesty for the honour which has been conferred on their ruler.

HUBLUL MATEEN,  
Jan. 9th, 1894.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Darussaltanat* and *Urdu Guide* of the 4th January says that thieves infest the Lakshmisarai station on the East Indian Railway in such numbers that passengers' luggages are not safe even in daytime.

Thieves in the Lakshmisarai Station.

DARUSSALTANAT AND  
URDU GUIDE,  
Jan. 4th, 1894.

3. The *Dacca Gazette* of the 8th January is glad that Government has ordered an enquiry into the charge of asking for a bribe made against Munshi Imdad Ali, Inspector of Police, by Mr. Stephen, for it is not good for a false accusation like this against a police officer to go unnoticed. It is said that the District Superintendent of Police, Dacca, has expressed a desire to have an interview with Mr. Stephen about this matter; but the writer would rather request that the enquiry be taken up by the District Magistrate personally. The Deputy Magistrate, Babu Jnan Sankar, has stated in his judgment that there is evidence that Mr. Stephen and the Munshi Saheb used to pay visits to each other, and that Mr. Stephen and Babu Bhuban Rai belonged to opposite parties. The writer has heard many other strange things about the Munshi Saheb, which he will disclose by and by.

The charge of corruption against a Police Inspector of Dacca.

DACCA GAZETTE,  
Jan. 8th, 1894.

4. The *Sulabh Dainik* of the 9th January says that, before the new Chaukidari system was brought into operation, the Chaukidar was the servant of the villagers, receiving from each village a yearly allowance according to the latter's means, and receiving a *bakshish* in money and cloth on the occasion of every marriage or other ceremony in the village. The whole amount which he thus received in a year gave an average of Rs. 8 to Rs. 10 a month; and as this income sufficed to meet all his wants, he was day and night at the service of the villagers. But Government thought the condition of the old chaukidar a pitiable one and introduced the present chaukidari system, under which a panchayet consisting of five villagers is appointed to assess and collect the chaukidari tax, and fix and pay the chaukidars' salaries. Under this system a chaukidar's salary is fixed at from Rs. 3-8 to Rs. 4 per month. But this amount barely sufficing to feed and clothe the chaukidar himself, not to speak of his family, the poor man has no alternative but to try to eke out his meagre income in the best way he can, and this leads him to neglect his duties. Indeed, the chaukidar is now seldom found at his post for fifteen days in a month; and the reason why the panchayet take no notice of these irregularities is that the chaukidars stop their mouths by doing their private menial work. And it has thus come to pass that though they pay their chaukidar more than they used to pay him when he was their servant, the villagers do not get from him as much service as they used to get before.

The new Chaukidari system.

SULABH DAINIK,  
Jan. 9th, 1894.

The panchayet themselves commit great oppression on the villagers in the assessment of the chaukidari tax, for it very often happens that they assess their relatives and acquaintances less heavily than those who are not in any way connected with or known to them. It is true the law allows appeals against improper or unfair assessments; but as no such appeal can be heard if not made by at least 50 villagers, the law allowing appeals is practically ineffectual.

The excessive power which the law permits all police officers to exercise over the panchayet leads all respectable people to do their best to avoid being elected its members. Indeed, the chaukidari system, as it is now worked, is a complete failure, and to make it work more efficiently the panchayets should be completely freed from police control.



## (b)—Working of the Courts.

SAHACHAR,  
Jan. 3rd, 1894.

5. The *Sahachar* of the 3rd January praises Sir Charles Elliott for interfering in the Fulta shooting case. That the Judicial administration should be entirely independent of executive control is undoubtedly a good principle in itself, but this country, where public opinion is not yet strong, is not ripe for the adoption of that principle. It should also be remembered that Government's power of interference in judicial matters is exercised in most cases for the well-being of the people. It would be unwise in the present state of the country to attempt to curtail that power of the Government.

SAHACHAR.

6. According to the same paper, the Basantapur Cow Case proves that the suspicions against the Gorakshani Sabhas are wholly unfounded. All the cases relating to cows that

The Basantapur Cow Case.

have been tried for some time past in the North-Western Provinces have been tried by Magistrates, and as the Magistrates were both prosecutor and Judge in those cases, no confidence could be placed in their decisions. The Sessions Judge of Ghazipur let off many of those who had been sentenced to imprisonment by the local Magistrate. The Basantapur cow case is the only case of the kind which has been properly tried; and in this case, far from touching the Gorakshani Sabhas, the police and the Magistrate have not been able to lay hold of even a cow's tail. In this case the local officers placed too much faith in the statements of a few drunken butchers. The Gorakshani Sabha is not certainly an incarnation of righteousness. It has sometimes tried to achieve the impossible, but it has no political object. Instead of attacking anybody else, it has been itself attacked again and again. It is hoped that this Basantapur case will be the final scene of the drama which the officials are now acting. The public pray that an investigation may be held into the conduct of the Police Inspector, the Police Sub-Inspector and the local Magistrates in connection with this case.

SULABH DAINIK,  
Jan. 4th, 1894.

7. The *Sulabh Dainik* of the 4th January says that the decision of the Joint-Magistrate of Alipore in the Fulta shooting case has given the public great dissatisfaction, and they now await with great anxiety the decision which the Magistrate may arrive at. The people are thankful to the Lieutenant-Governor for his ordering a fresh enquiry into the case.

The Fulta shooting case.

SAMAY,  
Jan. 5th, 1894.

8. The *Samay* of the 5th January says that the Fulta shooting case being still *sub judice*, the writer will make no comments upon it beyond stating that he has failed to under-

The Fulta shooting case.

stand how Dr. Pearse, who attempted to enter the murdered man's *zanana* and shot him on being resisted, could be held to have acted in self-defence. Government's orders to the District Magistrate to reinvestigate the case personally shows, however, that it has at last become alive to the danger of letting such shooting cases pass unnoticed. It was the justice and uprightness of the English people which made the people of India partial to them, when the Moghul power was on its decline and anarchy prevailed throughout the country; and it would be the height of folly to let that faith of the people in British justice and uprightness, which is in fact the real foundation of the British empire in India, be shaken. The authorities seem at last to have realised that though there is no immediate danger to apprehend from the letting off of Englishmen who shoot natives, such action is calculated to lead to danger in the future.

SULABH DAINIK,  
Jan. 6th, 1894.

9. The *Sulabh Dainik* of the 6th January is glad to learn that Mr. Collier, Magistrate of the 24-Parganas, will try Dr. Pearse on a charge of homicide.

The Fulta shooting case.

DACCA PRAKASH,  
Jan. 7th, 1894.

10. The *Dacca Prakash* of the 7th January draws the attention of the Government to the case of Guru Churn Majhi *versus* Rambasi Mandal, in which Mr. Fordyce, Deputy Magistrate of Dacca, behaved unlawfully by disregarding a decision of the Joint-Magistrate.

The Deputy Magistrate, Mr. Fordyce

SULABH DAINIK,  
Jan. 8th, 1894.

11. Referring to Mr. Hamilton's enquiry into the Fulta shooting case, the *Sulabh Dainik* of the 8th January says that the witnesses, Lieutenants Nugent and Bremner, deposed only to having heard the sound of a shot, and there

Mr. Hamilton's enquiry into the Fulta shooting case.



was nothing in their evidence to show that Dr. Pearse's life was in danger, and that he had no alternative but to fire in self-defence. The mud and brick-bats which were thrown by the villagers at Dr. Pearse did not certainly endanger his life. Indeed, the writer has failed to see anything which can be regarded as constituting Dr. Pearse's justification for having acted in the way he did, and Mr. Hamilton's justification for having acquitted the accused after a summary trial. It is hoped that the Government of Bengal will call upon Mr. Hamilton to submit an explanation of his conduct.

(d)—Education.

12. A correspondent of the *Vikrampur* of the 4th January says that the teachers of the Munshiganj Entrance School in the Dacca district are committing great oppression upon the boys in order to raise subscriptions from them for the repair of the school building, and are not, in spite of the instructions of the School Committee to that effect, excusing even the poorer boys.

VIKRAMPUR,  
Jan. 4th, 1894.

13. The *Sudhakar* of the 5th January has the following :—

An educational scheme for the  
Musalmans of Bengal.

The education that is imparted at present in the Madrasas of this country is far from perfect. Ours is an age of progress—progress social, political, and religious. And the only education that is really worth the name is one which enables one to keep abreast of this universal progress. But the Madrasa education is hardly of a nature to enable its recipients to do so. The recipients of that education hardly know anything of what is going on around them in this age of progress. The object of education is to make a man perfect in every respect, and that object is not at all gained by Madrasa education.

SUDHAKAR,  
Jan. 5th, 1894.

We will now say what should be done to make Musalman education perfect. Let at least 500 bighas of land be rented close to, but not within, Calcutta, and let school and college buildings be erected and boarding-houses, play-grounds and tanks for swimming purposes be provided on that land. Musalman students will live together in amity there, and the close bonds of friendship which will be in this way formed among them so early will enable them in after-life to work together in harmony for the good of their own community. This living together of Musalman students of all ranks and conditions in life will also teach them manners and sociability. Now for the education that will be given in our ideal University. It must be of three kinds—primary, secondary and liberal or high. In our opinion that language should be adopted as the medium of instruction in a place which is spoken there by the higher and the lower classes of people, and Bengali is the language which fulfils that condition here. Our elementary course of instruction will therefore consist of a fair knowledge of Bengali with some knowledge of Urdu for communication with the Musalmans of other provinces and instruction in the cardinal principles of the Muhammadan religion by means of Bengali books. Our secondary instruction, which is meant only for poor Musalmans students, will embrace technical instruction in painting, carpentry, needle-work or architecture, together with a more advanced knowledge of Bengali, Urdu and the Muhammadan religion than what will be comprised in the first course. This education will enable its recipients to earn their livelihood, for they will find a wide field for a profitable employment of their technical skill in India, Afghanistan, Persia and Turkey.

Our high or liberal education will consist of advanced lessons in English, Persian, Urdu and Arabic to be given by Englishmen, Persians, Hindustanis and Arabians respectively, so that the students may learn to speak those languages fluently and correctly. The learned professions, such as Law, Medicine, and Civil and Mechanical Engineering, should also be taught in our University.

14. Referring to the article in the last issue of the *Sanjivani* on the appointment of text-books by native Inspectors of Schools (see Report on Native Papers for week ending 6th January 1894, paragraph 17), a correspondent writes in the *Sanjivani* of the 6th January that Babu Benimadhab De is as competent a man as any member of the Rajshahi Examining Board, and

SANJIVANI,  
Jan. 6th, 1894



that now that the Rajshahi and Burdwan Divisions have been amalgamated into one educational circle, he had perfect liberty to reject the list of text-books prepared by the Rajshahi Examining Board and prescribe one and the same list for both the Divisions. Indeed, the amalgamation of the Divisions is calculated to remove all necessity for maintaining the Examining Boards.

The writer in the last issue of the *Sanjivani* having also taken exception to Babu Rajani Kanta Gupta's book on Physical Science, the correspondent says that the Examining Board itself appointed that book as a text-book for the Upper Primary examination of 1892 in the Rajshahi Circle, and requests Babu Rajani Kanta's critic to point out any errors in the last edition of his "Padārthā Vidyā Pravesh."

DACCA PRAKASH,  
Jan. 7th, 1894.

15. The *Dacca Prakash* of the 7th January expresses great dissatisfaction with the M.A. Examination results of the local College. Only one student, Bharatbandhu Laha, has passed in Physical Science and has been placed in the third division. The College never before showed such a sad result. These unsatisfactory results are owing to the Department's taking away the best Professors of the College to the Presidency College.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 8th, 1894.

16. The *Dainik-o-Samachar Chandrika* of the 8th January says that the Senate of the Calcutta University is going to present a farewell address to their Chancellor, Lord Lansdowne. In the opinion of the writer, the only reason that can be fancied as having induced the Senate to decide upon this course is that His Excellency has granted to a certain class of graduates the privilege of electing three Fellows every year. And if that be the real reason, the Senate will, in the opinion of the writer, do well to remember that Lord Dalhousie founded the University, and that they should not therefore hold his name in dislike as they certainly do.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 9th, 1894.

17. The *Dainik-o-Samachar Chandrika* of the 9th January says that in former years only six papers, each carrying one hundred marks, used to be set at the B.L. Examination; and a candidate was required to secure a minimum of 300 marks in order to be passed, and a minimum of 400 in order to be placed in the first division. In the last University Calendar the rule about the number of papers was changed, and the announcement was made that eight papers, each carrying one hundred marks, would be set at the examination of 1893. But though the aggregate number of marks was thus increased from 600 to 800, the rule about the minimum number was left unaltered. This was surely an oversight, and the writer drew attention to it at that time.

The authorities, however, persisting in leaving their mistake uncorrected, the candidates very naturally thought that the rule was purposely left unaltered with the object of throwing greater facilities in the way of the candidates passing the examination. But now that the examination is over, it has transpired that the University authorities had not only no such intention, but that higher minimums have been required for a pass and a first class respectively, and the examination has been conducted with far greater rigour this year than in any previous year. And there has been for this reason an almost wholesale failure this year. It is hoped that the new Vice-Chancellor, Sir Alfred Croft, will redress the injustice which has been done to the candidates by causing some more of them to be passed.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 11th, 1894.

18. The *Dainik-o-Samachar Chandrika* of the 11th January says of Mr. A. M. Bose, the Hon'ble Maulavi Siraj-ul-Islam, and Babu Jagadis Chandra Bose, who have been appointed members of the Central Text-Book Committee, they do not possess Bengali scholarship.

(c)—Local Self-Government and Municipal Administration.

BURDWAN SANJIVANI,  
Jan. 2nd, 1894.

19. The *Burdwan Sanjivani* of the 2nd January regrets to learn that an attempt is being made to defeat the nomination by the Government of Babu Ram Lal Mukherji, a pleader of the local Bar, as Municipal Commissioner. Babu Ram Lal is an able and experienced resident of the district, and it will be a great misfortune if he



does not get a seat in the Municipality. The writer advises the Magistrate and the Commissioner of Burdwan not to countenance such an unjust action on the part of interested people.

The Commissioner of the Burdwan Division has expressed the opinion that, owing to the negligence of the municipal officers in charge of the Assessment Department, no re-assessment has taken place in the Burdwan Municipality within the last three years and a half. And as this is said to be contrary to the existing rules on the subject, a European Municipal Commissioner has been placed in charge of the Department. The writer regrets this very much. A European is not likely to be acquainted with the affairs of a native, and he may naturally be inclined to increase taxation, which will be a cause of great hardship to the poor. The writer advises the Chairman to establish Assessment Committees in the several wards of the Municipality, and in that way secure order and efficiency in the Department.

20. The *Bangavasi* of the 6th January has the following:—

How Local Self-Government is working.

Referring to the recent municipal elections, a certain newspaper has said that Lord Ripon's Local Self-Government scheme is becoming an agency for the creation of ill-feeling and divisions among the people. Five years ago the present writer said that the scheme would work precisely this mischief, but the Babus were then very angry with him for saying so. But the more sensible among them now admit the truth of his view. A certain M.A., B.L., was the Vice-Chairman of an important Municipality, but he did not at the last elections offer himself as a candidate for even a Commissionership. He was asked why, and he admitted that he now fully agrees with the writer.

BANGAVASI,  
Jan. 6th, 1894.

21. A correspondent of the same paper says that the rules framed by the

The Allahabad Municipality in the ensuing *Kumbha méla*.

Allahabad Municipality for regulating the accommodation of the pilgrims who will visit the ensuing *Kumbha méla*, will bear hard upon them. One of the rules is that the municipal doctor must certify to the number of pilgrims to be accommodated in a house. But suppose a man with family, numbering altogether seven persons, can secure a house which has been certified to contain accommodation for six pilgrims; where does the extra number go? The rule in question will compel many pilgrims to live under the trees. It should also be noted that the municipality proposes to exact a poll-tax of one rupee from each pilgrim.

BANGAVASI.

22. The *Dainik-o-Samachar Chandrika* of the 8th January criticises the

Municipal administration in Bengal.

opinions of District Officers on the working of the municipalities in Bengal during the year 1892-93. Referring to the remark of Mr. Duke, Magistrate and Collector of Hooghly, that the electors wear shoes and therefore demand metalled roads, the writer observes that nothing could be more ridiculous than this statement. Those that have not got shoes to wear need not suffer any hardship, as a matter of course, by walking on well metalled roads. Moreover, District Officers like the Collector of a district or the Commissioner of a Division, who drive in carriages and ride on horses, are generally most clamorous in their demand for metalled roads. The writer does not also agree with Mr. Duke in his observation that the people do not want pure water and drainage, and thinks that this conclusion of Mr. Duke is perhaps drawn from the fact that the Municipal Commissioners of Hooghly do not think it advisable to waste public money on water-supply. Such a conclusion is highly unwarrantable. The people of Hooghly want pure water, and it can be supplied to them at a far less cost than what would be incurred in a system of filtered water-supply. The river Hooghly is a never failing source of pure water. As for an efficient system of drainage, nothing is in greater demand than that. But the people surely strongly object to public money being wasted on a costly European system of drainage which will not suit the circumstances of this country.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 8th, 1894.

The writer is glad that Mr. Grierson, Magistrate and Collector of Howrah, has formed, on the whole, a favourable estimate of the working of the municipalities in Bengal, but he objects to his recommendation for increased taxation as the necessary and invariable antecedent of municipal improvement. Municipal taxation can go no further, and if the sole object of the municipalities be



to increase taxation, the sooner they are done away with, the better. The sole object of a municipality should be to remove the wants and needs of the people, and not to embellish the external appearances of the towns. Increased taxation means increased hardship for the people, and it is to be regretted that Mr. Grierson does not know this simple fact.

Referring to the remark made by Mr. Westmacott, Commissioner of the Presidency Division, that the Municipal Commissioners cannot properly maintain discipline among the municipal employes and cannot make them do the full day's work, the writer observes that the fact is not precisely this. The Municipal Commissioners are inclined to treat their employes in a proper and courteous way, whereas Government officials like Mr. Westmacott would treat them with contempt and make them work like beasts of burden. Mr. Westmacott is equally wrong in thinking that the kindness of the Municipal Commissioners does not extend to the poor. The Municipal Commissioners are far more mindful of the interests of the poor than Mr. Westmacott, and if they cannot be always kind, it is the law and not they that is to blame. Referring to the further remark of Mr. Westmacott that the Municipal Commissioners are in favour of establishing dispensaries and not of founding hospitals because the former are calculated to benefit men of their class, while the latter benefit mostly those that are poor, the writer observes that it is wrong to suppose that the poor get no benefit from dispensaries. Men of the higher classes would rather not go to charitable dispensaries for the wretched stuff which there passes for medicine. Mr. Westmacott may like to see female hospitals established, but the usefulness of such hospitals may be fairly questioned. Female doctors do more harm than good. And when female hospitals cannot work well in a place like the metropolis of India, it is a mistake to think that they will work in other places in the country. As for Mr. Westmacott's expression of indignation at the neglect by the Municipal Commissioners of the welfare of the people, the writer does not believe that Mr. Westmacott himself is very much conspicuous for his zeal in promoting the interests of the people.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 11th, 1894.

23. The *Dainik-o-Samachar Chandrika* of the 11th January refers to the Bengal Government's letter to the Commissioner of Patna on the subject of cow-killing, and expresses itself satisfied that Sir Charles Elliott has given effect to the scheme of redress which was promised by Sir Antony MacDonnell.

Cow-killing within municipalities.

(h)—General.

BHARAT MITRA,  
Jan. 4th, 1894.

24. The *Bharat Mitra* of the 4th January 1894 says that every educated Bengali is glad to hear that Mr. R. C. Dutt, c.s., will be made a Commissioner.

Mr. R. C. Dutt's rumoured promotion.

SANJIVANI,  
Jan. 6th, 1894.

25. The *Sanjivani* of the 6th January says that the Church of England has always indiscriminately supported all actions of the Government, right or wrong. Indeed, the history of England abounds in instances of such conduct on the part of the Church, and true to their traditions, the Bishops and their subordinates never uttered a word of protest against the maintenance of prostitutes by the Government of India, and now the clergy have submitted a memorial to the Opium Commission supporting the Government's opium policy. There is nothing strange in this; but the writer fails to understand what inducement has led the Roman Catholic clergy, too, to submit a similar memorial.

26. The *Bangavasi* of the 6th January says that proposals have been secretly made for reducing the salaries of the clerks in all Government offices and courts. If the proposals are carried into effect, the ministerial officers of the law courts, whose corrupt habits are already a source of trouble to those who have to come into contact with them, will surely become still more corrupt. A Government which considers it its duty to care for the well-being of its subjects ought not to take such a step without due deliberation.

27. The *Dainik-o-Samachar Chandrika* of the 11th January thus criticises the Government of Bombay's resolution on the recent riots:—

Not one of the causes assigned by the Government of Bombay for these riots commends itself to the people of this country, who think that the disturbances

DAINIK-O-SAMACHAR  
CHANDRIKA,  
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The riot resolution of the Bombay Government.



were in a great measure due to the Government officers. Throughout the resolution His Excellency the Governor of Bombay, following the example of the Lieutenant-Governor of the North-Western Provinces, has held a brief for the officials. Would it not, however, have been well for Government if the people's belief in the guilt of the officials had been proved false by a public enquiry? His Excellency has indirectly laid a serious charge at the door of the Musalmans by saying that they firmly believe the Hindus to be the cause of their decline and therefore got excited against them. Now, it is likely that if a public enquiry had been held the Musalmans would have been able to prove the falsity of this statement. The reasons given by Government for not holding a public enquiry do not commend themselves to the public, and people cannot be blamed if they think that Government has objected to a public enquiry for fear lest such an enquiry should prove the guilt of the officials. In short, the writer cannot fully approve of the resolution. If Lord Reay had been Governor of Bombay now, his resolution on the riot would have given the writer no cause for dissatisfaction.

#### V.—PROSPECTS OF THE CROP AND CONDITION OF THE PEOPLE.

28. The *Bangavasi* of the 6th January says that great distress prevails in Distress in the Faridpur district. Bānīvaha within the jurisdiction of the Goalundo thana in the Faridpur district on account of rice selling at Rs. 4-8 to Rs. 5 per maund. The crops have completely failed, and people are getting meals at intervals of two or three days.

BANGAVASI,  
Jan. 6th, 1894.

#### VI.—MISCELLANEOUS.

29. The *Sahachar* of the 3rd January says that the Allahabad *Morning Post* is always attacking the *Gorakshani Sabhas*. Quarrels between Hindus and Musalmans. But a European correspondent writing from Gorakhpur says that, in order to punish the Hindus, Government is placing itself more and more under the power of the Musalmans, and that the latter are instituting cases which they would never before have thought of instituting. The correspondent then refers to a case brought against three *malguzars* by certain Musalmans charging them with having got them expelled from a musjid by certain Chamars. The Joint-Magistrate believed the fact of the expulsion without believing that it was effected by Chamars, and punished the *malguzars* accordingly. The Sessions Judge, however, let them off. The fact is that a member of a Hindu family having fallen ill six months ago, the head of the family requested his Musalman neighbours not to say their prayers aloud. The Musalmans did not resent this then, but finding that in every case that is now brought by Musalmans against the Hindus the latter are punished, they instituted this false case. This is a good specimen of the cases that are now being instituted by Musalmans against Hindus. Lord Lansdowne said at Agra that he would punish any official who would do anything wrong. Will he make his promise good in this instance?

SAHACHAR,  
Jan. 3rd, 1894.

30. Referring to the handsome donations which have lately been given by the Maharani of Dumraon and others in aid of the Lady Dufferin Zanana Hospital. The Lady Dufferin Zanana Hospital. though money is pouring in like water in aid of the fund, native female patients are not coming to the Lady Dufferin Zanana Hospital for treatment. A native lady doctor should be placed in charge of the hospital, or native women will not come.

SAHACHAR.

31. Referring to the proclamation that has lately been issued by the Maharaja of Dumraon disclaiming all connection with the *Gorakshani Sabhas*, the same paper asks whether this action of the Maharaja's is due to pressure put upon him. The Maharaja of Dumraon's proclamation.

SAHACHAR.

32. The same paper has the following:—

The Congress. For the consolation of the men of his party the *Civil and Military Gazette* quotes the statement of a native correspondent to the effect that the educated community of five districts have not so much as heard of the Congress. But if these educated people never heard of the Congress, how is it that they came to know that the

SAHACHAR.



people of other districts knew nothing about it? Falsehood is easily detected. The Panjab has given the Congress a warm welcome and admitted its necessity. The Panjab says:—"Shall we only fight and take no share in the administration? And if we fight, why should we always fight as sepoys? Why should we not be made captains?" Like Sardar Dayal Singh, the Sikh and Muhammadan delegates of the Punjab asked these questions. There must be in a large country some who will make wry faces at such demands, for fools and traitors are unhappily not the monopoly of any particular country.

Broadly speaking, one may say that the 9th Congress has been a complete success. This time the Hindu, the Musalman, the Sikh, the Bengali, the Hindustani, the Maharatti, the Parsi, the Panjabi and the Madras have spoken with one voice. And supposing the Congress to have done nothing beyond welding together these different peoples into one nationality, it has still made itself immortal. The permanence of the Congress is now assured. Whatever shortsighted power-living officials may say, the Congress is a glory of the British Government and the main security for the people's loyalty.

What happens before every sitting of the Congress is this. First appear a few letters against the Congress pretended to be written by some native civilian. This is followed by a few anti-congress meetings, and then appear some more letters stating that delegates so and so were elected without their knowledge. A few specimens of 'Babu English' are also published in the newspapers in order to raise a laugh at the expense of the Babu.

Another trick of the Anglo-Indian papers is to print everything against the Congress in large types. Much is being made by these papers of the protest by the Musalman students of Madras against a simultaneous holding of the Civil Service examination in India and England. Again, the *Indian Daily News* professes to have received numerous letters from Sikhs against the Congress which it finds itself unable to publish for want of space. But why not publish two or three of them? The fact is, a party among the Anglo-Indians is at the bottom of all this opposition to the Congress, and foolish and ignorant people are dancing to the tune these men are playing.

SAHACHAR,  
Jan. 3rd, 1894.

33. Referring to the New Year's Day honours, the same paper remarks that these distinctions have now begun to be conferred on European officers obtaining salaries of not less than Rs. 2,000. As for the Rai Bahadurship, it has begun to be conferred even on clerks and police inspectors. Again, some new distinctions, such as 'Kumar,' have been invented, and the title "Rao Sahib" has begun to be conferred upon Bengalis. The titles "Rai Bahadur," "Rai Sahib" and "Khan Bahadur" are now conferred so lavishly that they have lost all value. But as the poet says "children take delight in children's sports," and so far as fondness for glittering baubles is concerned most men are children.

The title 'Knight of the Bath' has been conferred upon Amir Abdur Rahman. But the writer cannot say whether the Amir will be delighted or offended at getting a title which the English Government conferred upon the deposed Khan of Kalat. The father of the present Nizam, though only a tributary chief, expressed unwillingness to accept a title at the hands of the English Government. Is the same trap being laid for the Amir? Government should beware. The rope that will bind a calf will not bind a bull.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 3rd, 1894

34. The *Dainik-o-Samachar Chandrika* of the 3rd January thus ridicules the social purity movement.

The other day the writer saw stuck up on the roadside walls notices in large English types, containing the words 'Social purity for men only,' and heard different people expressing themselves differently about the notice. Some were asking—"Is social purity needed only for men and not for women, and will the latter do what they like?" Others were asking, 'why should there be any necessity for holding Town Hall meetings for the sake of social purity, and is social purity a thing that can be secured by speech-making?' Others again were saying, 'if the cause of social purity could be furthered by holding meetings, surely there should be no lack of the commodity in Europe, where meetings are the order of the day.' An elderly Brahmin lady, named Bagalá, while returning from her morning bath in the river, heard people talking of purity and purity meetings. She was illiterate, and in her ignorance took the English word 'purity' for the Bengali word



*piriti*, which means love. She accordingly concluded that they had formed a *piriti-sabha*, or an association for love-making. On going home she began to discuss the matter, and many elderly ladies of her neighbourhood joined in the conference. The discussion went on thus:—Bagalá—one does not know what one is destined to see and hear if one lives long. Why, the Babus have formed a *piriti-sabha*; nay, not only that, they have issued printed notices giving out this information.

Padmapisi (another matronly woman)—what is that? You bring all sorts of strange stories. Is it necessary to hold meetings in order to make love? Have you forgotten that love must be made secretly?

Mani's Masi, another matronly woman, who has received a little education, and who knew something of what is going on in the country just now, said—The old days are gone, and it is no longer necessary to make love secretly. Now-a-days men and women make love openly in meeting assembled, and so there has been an association for love-making.

While the elderly ladies were thus engaged in conversation, two young women, two she-Babus, educated and enlightened, came in and taxed them with talking nonsense, saying that if any such association had been really formed, they (the speakers) should have been aware of it. To this one of the matrons replied—To be sure if such a *sabha* as our friend Bagalá speaks of had been formed, you would have received the first invitations to it, for you are the moving-spirits of such movements. Our friend Bagalá has brought wonderful news. One of the blue-stockings then pointed out how Bagalá had erred by taking one word for another, and tried to explain to the matrons what the notice, of which Bagalá had heard, really was. She said that the members of the male sex in this country are very depraved, and that is the reason why brothels still exist. The country, she went on, would never be purged of its impurities so long as it was not rid of prostitutes, and prostitutes as a class would disappear gradually only if a higher and higher value were set on female education and female liberty.

The matrons heard this speech, but could not understand why, with the progress of female education and female liberty, the country would be rid of its prostitutes. The young lady tried to make them understand this; but as she was wanted by her husband just then, she had to postpone her explanation and went away. Her husband, who is a member of the *Purity-Sabha* and an ardent supporter of the higher training movement, had, in one of the meetings of the *sabha*, moved for the admission of female members, but his motion was unfortunately rejected. This defeat had exasperated his wife, who now severely taxed him for his failure in carrying the motion. She poured herself out thus—You are a set of cowards, and you will never succeed in regenerating your country and society. A *sabha* which has no female members in it hardly deserves the name. How can the cause of purity be advanced without the aid of free and educated women? How can the country be rid of prostitutes unless we bestir ourselves in the matter? Do you, therefore, again move for the admission of female members at to-day's meeting of your association. Say that the country will not be rid of prostitutes unless the services of free and educated women are called into requisition. The husband did as he was bid, but his motion fell through. It is likely, however, that by the efforts of his wife a new association will be soon formed where all young men and women will jointly work in the cause of purity, and the country will then be flooded with a wave of purity, and society will be converted into paradise.

35. The *Hitavadi* of the 4th January cannot say whether the Hon'ble Phiroz Shah Mehta and Rai Bankim Chandra Bahadur have been so much honoured by receiving the title C.I.E. as the title has been honoured by being conferred upon them. The writer is also glad that Babu Srinath Pal, Manager of Maharani Swarnamay's estate, has been made a Rai Bahadur.

HITAVADI,  
Jan. 4th 1894.

36. The *Sulabh Dainik* of the 4th January is glad to see Prince Jehan Kader, the son of the late Nawab Wazid Ali of Oudh, knighted, but cannot understand what has entitled Colonel Ardagh, Private Secretary of the Viceroy, to the honour he has received, except the fact that he has served his master faithfully. Mr. Mackay is a kind and generous man and deserves the honour he has received, but he

SULABH DAINIK  
Jan. 4th 1894.



has muddled with the currency of the country and has thereby earned great unpopularity. The honour done to Mr. Phiroz Shah Mehta is a matter of congratulation to the public, and the honours conferred on Government servants are not particularly to be complained against because honours have grown to be a monopoly of superior Government officials. The honour done to Rai Bankim Chandra is honour done to the Bengali literature. The title of Rai Bahadur conferred on Babu Srinath Pal, Manager of the estate of Maharani Swarnamayai, Babu Baikanta Nath Bose, Dewan of the Government Mint, Babu Annada Prasad Ghosh, Personal Assistant to the Commissioner of the Presidency Division, Pabu Nabagopal, of the Foreign Office, and Babu Hem Chandra Sarkar, Cashier of the Secretariat Office, has been well deserved by the recipients.

SAMAY  
D. 5th, 1894.

37. The *Samay* of the 5th January says that two native gentlemen, namely, Mr. Justice Ameer Ali and the Hon'ble Maulvi Syed Fazal Imam, were invited this year to the State dinner, to which no Natives, Musalmans, Native Christians, or Hindus, who have no objection to eating English food, were ever before invited. Mr. Justice Ameer Ali was invited probably because by marrying an English lady he has partially got over his disqualification of being a native by birth; but what recommended the other native gentleman to the honour of an invitation is not known. Justices Chandramadhav Ghose and Gurudas Banerji and some other native gentlemen were invited to join the party after the dinner was over. Some of these gentlemen are known to have no objection to the eating of English food, but they were not honoured with an invitation to the dinner.

SAMAY.

38. The same paper says that this year, too, the New Year's Day honours have been as usual, conferred almost exclusively on Government servants. Indeed, the conferring of these honours on Government servants alone to the neglect of deserving private individuals has deprived them of all value in the eyes of the public. The writer has, however, noticed with pleasure that Mr. Mehta, Advocate of the Bombay High Court, and Rai Bankim Chandra Chatterji, Bahadur, have received the title of C.I.E. But few of the gentlemen who have been made Rai Bahadurs are known to the public, most of them being police officers and retired Subordinate Judges. The writer is, however, glad to notice among the names of the recipients of this title those of Babu Srinath Pal, Maharani Swarnamayai's Manager, and Babu Baikuntha Nath Basu, Bullion-keeper of the Calcutta Mint. Both these gentlemen fully deserved the honour which has been conferred upon them. The Burmese have probably to thank the Viceroy's recent tour in their country for the heavy shower of titles which has been poured among them.

SAMAY.

39. The same paper is surprised to see the Maharaja of Dumraon so frightened by the attitude of the North-Western Provinces police towards the Gorakshani Sabhas and everything connected with them as to issue a proclamation denying all connection with these Sabhas and prohibiting his servants from having any connection with them. The Maharaja's action will not only encourage the police in their highhanded course, but will have the effect of discrediting the Gorakshani Sabhas.

SULABH DAINIK,  
Jan. 5th, 1894.

40. The *Sulabh Dainik* of the 5th January says that it is not a good sign for the Dumraon Raj that Europeans are now so frequently seen in that State. It is also said that the Maharaja is going to appoint a European servant to look specially after the comfort of European visitors. Unless the Dewan of the State, Jai Prakash Lal Bahadur, soon gets the Maharaja cured of his disease of flattering Europeans, it is not improbable that the public will some day hear that the Dumraon treasury has become empty.

UNAVASI,  
Jan. 6th, 1894.

41. The *Bungavasi* of the 6th January says that somebody was asking the other day why the Englishmen, who are so pleased with the speech-day declamations of the students of the Presidency College, feel so annoyed when these students grow up and make speeches. But in this lies the whole mystery. According to some people, though Englishmen express annoyance with the Congress movement,



they are at heart its supporters, because the movement has been in a way serving their own purpose.

42. The same paper says that the list of the New Year's Day honours clearly shows the anxiety the Government is feeling in connection with Afghanistan and Burma. Titles have been literally showered on the Burmese, though it is not known that they will appreciate them.

BANGAVASI,  
Jan. 6th, 1894.

The majority of the recipients of these honours are Government servants. In Bengal a very small number of private individuals have been honoured with the higher titles, and many who have been wasting money all the year round in the hope of thereby winning the favour of the authorities have been disappointed. It is the hankering of these people after mere titular honours which is the cause of their being so often disgraced and mortified. They are men really to be pitied.

Had the authorities any motive in conferring the title C.I.E. on such a supporter of the Congress movement as Mr. Phirozshah Mehta? Babu Raj Rajesvari Prasad has been made a Raja, and has thus gained the object of his munificent gift in aid of the Arrah water-works.

As for the title of Rai Bahadur, the writer is constrained to ask if it now-a-days gives any consequence to its recipient even within the limits of his own village?

No Mahamahopadhyaya has been created in Bengal this year. Does this mean that there are no more deserving professors of Sanskrit living? Or does it mean that Government does not know how to honour these professors? Only one man has received the title of Shams-ul-ulama, and he is the Professor of Arabic in the Aligarh College.

43. Referring to Mr. Michael Davitt's article in the Congress paper *India*, the *Sanjivani* of the 6th January writes as follows:—

ANJIVASI,  
Jan. 6th 1894.

How mistaken are those people who say that the Congress and the Congress Committee in England are doing the country absolutely no good. Can it be doubted that it is owing solely to the agitation by the Congress that the British public are daily becoming more familiar with Indian questions and have come to feel a fellow-feeling for the people of this country? It is certain that Government will do nothing in the way of ameliorating the condition of the people of India so long as the latter do not gain the help and sympathy of the British public, and Mr. Davitt's article, suggesting, as it does, a means for the better enlightenment of the British public in regard to the poverty and miserable conditions of the Indian masses, ought to be taken as containing a piece of good advice.

44. The *Saraswat Patra* of the 9th January has the following:—

SARASWAT PATRA  
Jan. 9th 1894.

The Congress. The Congress has both its friends and its foes. Its enemies see only its weak points, while its friends are absolutely blind to its shortcomings. But in spite of anything the enemies of the Congress may say against it, it must be admitted that the Congress has done a good deal of work which will not fail to benefit both the rulers and the ruled, and, similarly, in spite of all the eulogies of its supporters, it must be confessed that there are many grave shortcomings in the Congress which must be corrected if the movement is not to fail. The writer will for the present advert to three faults in the Congress—one is that the Delegates are mere self-chosen visitors and not real representatives of the people for whom they profess to sit. Another is that the discussion of social questions under the auspices of the Congress is not a good thing, and the third is that the work done by the Congress is not in proportion with the money spent on it by a poor country like India. If these faults are not corrected, the Congress will soon become only a name.

45. The *Dacca Prakash* of the 7th January sees that the New Year's Day honours have become very cheap, and yet no one in the Dacca Division, with the single exception of Babu Radha Ballabh Chaudhuri, of Sherpur, in the Mymensingh district, who has been made a Rai Bahadur, has received any of these honours. The writer is very glad to see Babu Bankim Chandra Chatterjee, the celebrated novelist, made a C.I.E., but is sorry that Government has not thought fit to recognise the

DACCA PRAKASH,  
Jan. 7th, 1894.



merits of Babu Kali Prasanna Ghosh, one of Bengal's most celebrated writers, by giving him a title. The conferring of the title of Rai Bahadur on Babu Bhuban Mohan Raha, of Jadubpur, and Babu Srinath Pal, Manager of the estate of Maharani Swarnamay, is a matter for congratulation.

DACCA PRAKASH,  
Jan. 7th, 1894.

46. The same paper draws attention to the following words of Sardar Dayal Singh, President of the Reception Committee of the Congress:—"Those badly-disposed

The last Congress.

persons who style the National Congress an assembly of Bengali Babus should notice that martial races like the Sikhs were not unrepresented in that representative gathering." So long the only cause of fear in connection with the Congress was the Bengali Babu's speech-making, but henceforward the heroic Sardar's warlike utterances will be likely to excite grave fears in the public mind and seriously alarm even the Government. The reason why the Congress is really feared is that most of the leaders of the Congress belong to that class of people who, educated after the Christian method and imbued with Western principles of thought, are only too willing to do away with the religion and religious practices of the Hindus. These men have cut themselves off from the society of two hundred millions of human beings, and are anxious to form isolated societies of their own, ruled by no law or order. They are not likely to do any real good to their country who entertain so much dislike for men of their own nationality and send crores of rupees to England in exchange for articles of luxury and as the price of their children's English training. The more such men are kept in check, the better for the country. The Hindu has only his religion left to him, and he knows that with his religion left all to himself he is the happiest man in the world. He will not part with his religion for untold wealth or even for the sovereignty of the earth. They are the greatest enemies of the country who would destroy this religion, and who are in a great measure responsible for the passing of such un-Hindu laws as the Consent Act. And the Congress, where such men are in the ascendant, cannot be entitled to the sympathy of the Hindus.

Mr. Naoroji, the President of the Congress, tried to prove the usefulness of the Congress. He said that it was due to the efforts of the Congress that the Resolution for simultaneous Civil Service examinations in India and England was passed, that the Congress people had secured the sympathy and services of many Englishmen who were well-wishers of the people of India, and that it was the agitation carried on by the Congress that had brought about the introduction of a large number of native members in to the Indian Legislative Councils. It is to be borne in mind, however, that the agitation for simultaneous examinations commenced long before the establishment of the Congress, and not a few English officials in India expressed themselves in favour of this reform. The Congress cannot therefore take any special credit to itself for what it pretends to have done. Again, while the Government has not yet accepted the Resolution of the House of Commons, the Statutory Civil Service which came into existence long before the Congress was founded has been abolished since its establishment. And even if the Resolution of the House of Commons is accepted by the Government, will those whose minds have not been corrupted by the Western system of education have any chance of entering the Civil Service? Small will be the benefit to the Hindus from Civil Service Examination in India if men educated after the European fashion largely enter the Civil Service in consequence of the change.

That there is a class of men in England who take an interest in the affairs of India and feel sympathy for her people is by no means a fact which the Congress has created. Such men have always existed and from a time long anterior to the Congress. Friends of India like Burke, Sheridan, Fawcett, and Bright have always lived and worked for its good. And their equals are not to be found nowadays.

The Congressionists have no doubt gained by the introduction of a large number of native members into the Indian Legislative Councils, but the Hindus instead of benefiting by the change regard it with alarm. The European members of the Legislative Councils, being foreigners, naturally hesitate to pass such measures as are calculated to offend the religious sensibilities of the people, as they fear that such interference with their religious practices and social customs may endanger the stability of the Empire. But



now that these bold reformers, who have been outcasted by their society on account of their hostility to it, have mustered strong in the Legislative Councils, measures interfering with the religion of the Hindus and Muhammadans have every likelihood of being passed. Very few of the native gentlemen who have been elected members of the Legislative Councils are men who do not sincerely hate the Hindu's caste system, his image-worship, his early marriage, his prohibition of mixed marriage, and the life-long asceticism of his widow. Hindu society has outcasted these men, and it is but natural that they should be anxious to revenge themselves upon Hindu society by passing measures which will subvert Hindu customs and practices. On the other hand, the good they may do to the country is very very small.

47. The *Dacca Gazette* of the 8th January says that by honouring Babu Bankim Chandra Chatterji, the foremost Bengali novelist, the authorities have honoured the entire author community of Bengal. And now that the Scott of Bengal has obtained his merited honour, the writer hopes that it will not be long before the Emerson of Bengal, Babu Kali Prasanna Ghosh, gets the honour which is due to him. It is hoped that Mr. Luttman-Johnson, Commissioner of the Dacca Division, will not fail to earn the gratitude of Bengali authors by recommending Babu Kali Prasanna for a suitable distinction.

DACCA GAZETTE,  
Jan. 8th, 1894.

48. The *Hindi Bangavasi* of the 8th January says that the Hindus of Muhammadabad in the Azamgarh district have been very much excited by the cruelties perpetrated on a bull by a number of Musalmans.

HINDI BANGAVASI,  
Jan. 8th, 1894.

49. The *Sulabh Dainik* of the 9th January says that Sir Maharaja Jatindra Mohan Tagore has contradicted the rumour which somehow got afloat that he had contributed Rs. 1,000 towards the funds of the Bengal Gorakshani Sabha. But why has the Maharaja's contradiction come so late? And the Maharaja is also to be asked, if he thinks that a man offends Government or falls in the estimation of Government if he becomes a supporter of the Gorakshani Sabhas and helps them with money.

SULABH DAINIK,  
Jan. 9th, 1894.

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*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 13th January 1894.*



